

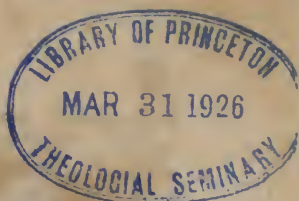








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BIOGRAPHY.

MEMOIR OF REV. EDWARD WALLIN.

The following brief sketch of an eminent and useful minister of Christ, is taken from Ivimey's History of the English Baptists. It is believed that it will be interesting to readers generally; and it exhibits some traits of character which may be contemplated with great advantage by those who are devoted to the Christian ministry. *Ed.*

MR. EDWARD WALLIN became the Pastor of the Church in Maze-pond, London, in 1702, and served it faithfully and with considerable success, during a period of nearly 30 years. He had the honour of having descended from parents, who, in the persecuting times before the Revolution, took joyfully the spoiling of their goods for the cause of Christ. The losses to which they had been subject on account of their religious profession by fines and imprisonment, prevented them from giving their son, who soon evinced considerable genius, that learning which his capacity demanded. The religious instructions which he received from his godly parents were the means, through a divine blessing, of leading him in early life to put on the Lord Jesus Christ by baptism.

Having united himself to a church of Christ, and being desirous, if it should appear to be the Lord's will, to engage in the work

of the ministry, he set himself indefatigably to study the Scriptures, and the oriental languages; whereby it was discovered that he aspired at an higher employment than trade, for which he was designed by his parents, and in which he was engaged.

When he began preaching the gospel, is not known; but that he engaged in it, with disinterested views, and not from mean, mercenary, or worldly considerations, is very evident from the circumstance that two congregations having given him a call at the same time, he chose to accept that of the poorer and meaner congregation, because he believed it to be the will of God concerning him, and that his work lay there; and this notwithstanding he had at the time a young and increasing family, and was under very pressing necessities.

At the time he settled at Maze-pond the church was in a low estimate as to numbers, and its cir-

cumstances were very discouraging. Not being able to procure Mr. Wallin a sufficient support, he attended laboriously to the care of a school to provide for his family, which was often in great straits; but the Lord was pleased to appear for them in an uncommon manner. "How often," says Dr. Gill, "have I, with others of my brethren here present, heard him relate, with the utmost pleasure and gratitude of mind, the instances of providential goodness to him, with a single view to glorify God, and to encourage the faith and hope of others in him."

It is recorded also, to the honour of Mr. Wallin, that "though he had temptations thrown in his way to leave his small flock, he bravely resisted them, and cheerfully continued in his oversight of it."

As it might be expected, so we are informed that the blessing of God attended his faithful labours, and that his success in the ministry was very great, in the conversion of sinners, and the edification of saints. In the funeral sermon preached for him, by Dr. Gill, he says, "There needs no further proof and demonstration of this, than the bare consideration of the low estate in which this church was when he came among you, and the very flourishing state in which he has now left you."

It is mentioned, to the honour of this worthy minister, that his large acquaintance with men and things, together with a great sagacity and penetration, joined with labour in which he took pleasure, gave him an uncommon turn for business. The following exclamation from such an honest great man as Dr. Gill, is one of the highest eulogies which could have been pronounced upon the useful character of Mr. Wallin;—"How many will miss him for his private advice and counsels!

What a loss will the churches in city and country sustain, who had a common share in his care and affection! And how long has he been a father and a guide to you, my brethren, and myself! Have we not reason to cry, as the prophet did, *My father, my father, the chariot of Israel, and the horsemen thereof.*"

Whilst, however, Mr. Wallin manifested great concern for the publick good of the churches of Christ in general, he did not neglect to manifest affectionate regard to the church under his pastoral care. This, of all the branches of the Redeemer's interest, lay nearest his heart; and here he spent his time, his talents, and his strength. This was especially manifested at some periods of trial and difficulty which he had experienced in connexion with the church. In a manuscript found after his death, these sentiments were expressed;—"Oh! that my present tears might cement the hearts of my dear members together in love, and that there might be no other contention among them, than what might express their self-denial for the sake of Christ, and as fellow-members striving together for the faith of the gospel, but not with one another about different sentiments in matters not essential to true religion, or to the publick worship of God under the gospel. Oh! imitate a dear Redeemer in this self-denying, loving, and tender spirit and carriage one towards another: this will produce peace in the church; this will yield peace in your own souls; this will yield a comfortable reflection in the near views of death and an eternal world."

It appears that he had been exercised with many afflictive providences, and had always manifested great resignation to the divine will. His last illness was for several months; and when he was



first seized, considering that he had received "the sentence of death," he wrote the following sentiments in his diary:—"And now, methinks, I am ready to yield up my soul into the hands of a dear Jesus, in whom alone I have hope, and with whom I long to be. I have been a wonderful instance of his grace, and indeed of sovereign goodness, in that he should put such an one as I into the ministry, and uphold me so long in it, to some usefulness to poor souls, whom I hope to meet in the great day with exceeding joy."

The following statement by Dr. Gill will be read with interest, as it affords proof, that *the end of the upright man is peace.*

"During his long indisposition he was very comfortable in his soul, and satisfied about his eternal state. In my last visit to him, that he was able in any tolerable manner, with any degree of strength to converse with me, I asked him whether his faith in Christ was now steady; he replied, 'Steady, steady on the person of Christ, and those glorious truths of the gospel, which have been the support of my soul, and the delight of my ministry.' One of the last things he was heard to say before his death, was, that the present dispensation was the most delightful one he ever yet was under; which shows, that he must have had great supports, and large discoveries of love in his last moments. And thus he sweetly fell asleep in Jesus, and now makes one of the shining crowd which stand before the throne, clothed with white robes, and palms in their hands. May we be able to make a right use of this melancholy providence: should not the removal of such able and faithful servants of Christ send us to the throne of grace, to pray the Lord of the harvest, that he would send forth labourers into his har-

vest, that his churches may be supplied, and his interests preserved?"

In describing the character of Mr. Wallin, Dr. Gill says, "His indefatigableness was very considerable, as appears from the progress he made in some of the learned languages, and in other parts of useful knowledge, which recommended him to the pulpit, and the press, and to every branch of conversation.

His ministerial endowments and qualifications were such, as are rare in this present age. Besides a large experience of the grace of God, he had a considerable share of light and knowledge in the great truths of the gospel, he had an heavenly skill to lay open the wretched and miserable state and condition of sinners by nature, and to set forth the glory of Christ in his person, blood, righteousness, and sacrifice. His language was plain and easy, though strong and masculine, far above contempt, and yet free from the swelling words of vain rhetoricians. His reasoning was clear and nervous, his mien and deportment were grave, his address was with majesty, which at once had a tendency to command awe, engage the attention, and strike the affection. And, let me not forget to take notice of his excellent talent in prayer, and of that sweet and near communion he often enjoyed with God in the discharge of that work in private.

"His conversation with men was free and pleasant, affable and courteous, instructive and diverting, which made him universally esteemed and beloved.

"Notwithstanding all his attainments, gifts, and usefulness, he was humble, and entertained mean and low thoughts of himself; this might be seen in his carriage to those who were inferior to him. In a manuscript written by himself, I meet with some lines, breathing

out his sense of divine grace and his own unworthiness : ‘ Oh ! says he, how unworthy have I always been of such dear favours with which I have been indulged. I can say, in the views of many infirmities, I have obtained mercy of the Lord to be faithful in the ministry to the best of my light. Oh ! that I had but more light and liberty, in my Lord’s work, in every respect. Alas ! how short have I come of filling up the character I have unworthily bore in the churches.’”

Mr. Wallin died June 12, 1733, in the fifty-fifth year of his age.

He was a man of great moderation, though of them who profess the Calvinist scheme of religion, and did not run into those flights of justification before faith, and of good works in no sense being necessary to salvation ; but with the English Baptists in general, held that none can be said to be actually reconciled, justified or adopted, until they are really implanted into Jesus Christ by faith ; and accordingly, in his discourses, did

well distinguish betwixt justification and sanctification, exalting the imputed righteousness of Christ without undervaluing the work of the Spirit. Neither do I know, though I was intimately acquainted with him many years, that he ever, publickly or privately, boasted of his learning or knowledge ; a thing indeed frequently practised by such as have but a considerable or little share of them ; and therefore I must believe Mr. Wallin to have been endued with a *large* share of knowledge in the great things of the gospel.”

During Mr. Wallin’s ministry, the meeting-house in Maze-pond was built and opened a few years before his death. It is a good building, and has a large burying-ground behind it, where great numbers of persons of the Baptist denomination in Southwark have been interred. In that place Mr. Wallin was buried ; where, upon a stone against the wall of the meeting-house, is this inscription :—

In this vault are deposited  
the remains of

The Reverend Mr. EDWARD WALLIN,  
Who departed this life

June the 12th, 1733, aged 55.

His singular natural accomplishments,  
Joined to a personal acquaintance with mankind,  
Were greatly improved  
By his experience as a Christian,  
And his abilities as a divine.

So that

When we consider the vivacity of his wit,  
The penetration of his judgment,  
The compass of his knowledge,  
The force of his reasoning,  
And the facility of his address,  
It is doubtful whether he was more to be admired  
In civil or religious life.

His conversation was pleasant and instructive,

His advice generous and faithful,

His sermons judicious and affectionate ;

He was a great blessing to the church  
of which he was pastor,

A father to several in the ministry,

Who grew up under his influence,

And an happy instrument of the glory of God,  
Both in the city and the country.



**RELIGIOUS COMMUNICATIONS.**

THE PRESBYTERIAN MISSIONARY.

Messrs. Editors,

In a short journey which I lately performed, I became acquainted with an aged clergyman who had for several years devoted himself to the missionary service. He was a man of simple habits, of modest deportment, of strong common sense and ardent piety, and was besides ardently interested in every thing which relates to the success of the Redeemer's kingdom. You will therefore believe that I listened with peculiar pleasure to the account which he gave me, as we were walking the deck of a steam boat, of the manner in which he had prosecuted his missionary labours.

"I entered that part of the country," said he, "where I now reside, in the year 1813. In all that portion where I labour, there was not then a single minister of any denomination. The inhabitants generally spent the Sabbath in fishing, hunting, frolicking, and amusements. Fighting and quarrelling on all occasions of publick meeting were common. The people were destitute of books of a religious nature, and were equally destitute of any desire to read them. My field of labour seemed in every respect most unpromising.

I began by selecting four settlements at convenient distances from each other, as the places where I would commence the preaching of the gospel. I then applied to some persons with whom I had become previously acquainted, and asked how much they would give for each Sabbath's preaching with which they should be supplied. They subscribed willingly, and encouraged others to do likewise, until a sum was thus engaged in each place suffi-

cient materially to relieve the expenses of the Society. I engaged to spend every fourth week in each place, and immediately commenced my labours.

I generally arrived on Monday at the settlement in which I was to preach on the succeeding Sabbath. The week was occupied in visiting from house to house. An opportunity was thus afforded of visiting every family of each settlement as often as once a month. The consequence was, that I became very generally acquainted with all my people, and some from each family were at meeting on the Sabbath. It was not long before my labours were peculiarly blessed. An extensive revival of religion commenced in my circle of labour, and spread over many parts of the surrounding country. The vices for which the people were remarkable, are retiring, and the effects of moral culture are delightfully visible.

I found, however, at the first, that on the Sabbaths when there was no preaching in a settlement the people spent their time in amusement. I remonstrated with them, and urged them to stay at home, and read religious books; they replied, They had none. I said, Read your bibles; they replied again, We have none. This led to the establishment of libraries. I drew up a subscription paper of a simple form, which was immediately filled up, and thus in the different settlements libraries were quickly organized. I began with Scott's Bible, and books of this character, which were eagerly read, and were, on the Sabbath especially, of very great importance. This means of circulating religious knowledge, has been of incalculable utility.

In this region, where thirteen years ago, there was not a single church of any denomination, there are at present four or five Presbyterian, and several Baptist and Methodist Churches, and many of them in a flourishing condition. The people are supplied with Bibles and tracts, and every thing betokens the signal blessing of a preached gospel statedly dispensed, and accompanied with kindred means of religious cultivation."

It is proper, Messrs. Editors, to remark, that whatever may savour of egotism in this narration is attributable to me, and not to the Missionary. For the sake of brevity, I have thrown into a continuous account what was related to me in consequence of repeated questions. The form of the thing alone is altered. The facts are just as I received them.

On this simple statement I shall make no remark. It illustrates most perfectly my ideas of the duty of a Domestic Missionary. Were this plan adopted by every one of your labourers, instead of riding over immense tracts of country, and preaching once in a year or two to destitute settlements, it is evident that much more good would be done, and much useless expenditure retrenched.

Yours truly,  
VIATOR.

For the Am. Bap. Magazine.

EXTRACT OF A LETTER TO A  
DESTITUTE CHURCH IN ———.

Dear Brethren,

Your letter of ——— was received in due season. You state that you are "destitute of a minister, and desire me to recommend a suitable person to supply you for the season. You indulge the hope that the cause of Christ would prosper among you, should you be so fortunate, as to obtain a man of respectable talents."

I regret to inform you, that I know of no one who could be obtained, either as a temporary, or as a permanent supply. And when you reflect that there are from *one thousand, to fifteen hundred* Baptist churches in the United States, who, like yourselves, are destitute of pastors, you will perceive the difficulty of obtaining one to supply you. Being unacquainted with the history of your church, or of an individual among you, the remarks which I shall make, will be on general principles, and I shall quote *your language*, because it is, I fear, descriptive of feelings prevailing too generally in our churches.

You propose to seek for a *temporary* supply only. I believe the inclination to look only to the present emergency, is a fruitful source of many evils to the churches: it sometimes induces them for reasons comparatively trivial, to dismiss their ministers. When a church dismisses a minister it not only loses his *ministerial labours* in public preaching; but another item should usually be added to the account, frequently quite as important, the entire *loss* of his *personal influence*, as a *man*, as a *christian*, and as a *minister*.

No successor can take up this *influence* and appropriate it to himself. It must be obtained by *personal* intercourse and labour, and the slow result of the exhibition of the *Christian character*. A change of ministers is in many cases connected with irregularity or neglect of *discipline* in the church. Such changes do much to cherish an *Athenian spirit*, Acts xvii. 21. already too powerful even among good men.

If you are unable to support a minister yourselves, would you not do well to unite with some sister church, and lay a foundation for a permanent support, and seek for a permanent supply?

The connexion between a minister and his people, ought unquestionably sometimes to be dissolved, especially where it was originally injudiciously formed, or things occur, which no human prudence can foresee or control, which may make it necessary.

I would invite you, my brethren, to contemplate the source from which every good and every perfect gift comes, and to found your hopes of the progress of the cause of God among you, upon the DIVINE BLESSING, accompanying your efforts and the labours of your minister, should God grant you one. You indulge the hope that the cause would rise "if you had a man of talents." Is it not equal with the Lord to save by few as by many? Has he not determined to stain the pride of all human glory? Are we not taught that without Christ we "can do nothing?" And do not facts demonstrate that the cause of Christ does not advance in the world in the way that human wisdom would account as being, "not by might nor by power; but by my Spirit, saith the Lord?" But, alas! how much exposed even good men are, to associate their hopes of the progress of the gospel with human talent or literary attainment. Superior mental powers, and the embellishments of science, are certainly desirable for a minister, and a proper regard for them by the churches is

commendable. But churches err, when they make them indispensable, or found their hopes of the success of the gospel upon them.

Look to God, my brethren, for a minister—honour him by setting apart a day to be devoted to fasting and prayer, and with a sense of your dependance, seek his direction and blessing. If you drive covetousness from you, and with willing hearts offer of the goods of your stewardship for the temporal support of a minister; if you hunger for the bread of life, and after doing your duty submit it to God, to send by whom he will, to feed you with the bread of life and to become your pastor; and after using every exertion that christian obligation, or human prudence may enjoin, you look to God to carry forward his cause, and to establish truth in the earth; if you are willing in all things to deny yourselves for the enjoyment of spiritual instruction, and to devote yourselves to his service, God would make windows in heaven, sooner than you should famish for the bread of life—or he would convert some *violent opposer*, and make him your pastor, as he converted a persecuting Saul of old—"Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

Respectfully yours in the gospel of a precious Saviour,

AGNOSTOS.

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## REVIEW.

*A Sermon occasioned by the death of the Rev. John Ryland, D. D. preached at Bristol, England.*  
By ROBERT HALL, M. A.  
Second Edition, London.

It is with no ordinary pleasure that after a lapse of years we are again permitted to meet an author

who has so much delighted and instructed us. We must however express our deep regrets that, though he has lived threescore years, he has given so few of his thoughts to the world. Instead of the few occasional sermons which he has published, might he not have given at least one



connected series of sermons in defence or illustration of some of the grand distinguishing doctrines or duties of religion? While such men as Bunyan and Watts, who were less eminent preachers and writers, are yet by their works doing incalculable good from age to age, may we not still hope and pray that our author will do more than he has yet done to extend his usefulness beyond the short term of human life?

These remarks are not made without a consciousness of the power of our author as a pulpit orator. With no gesticulation to attract the eye of his audience, he speaks to them with the utmost simplicity and seriousness. Without the least apparent effort to produce effect, he gradually becomes warmer and warmer with the progress of his subject, till all his powers seem to be enlisted, and till he has unconsciously acquired an entire ascendancy over his hearers, which he maintains with unbroken vigour to the end of the discourse. He always studies his subject before he addresses his audience, and has therefore something to say. He never carries into the pulpit any thing more than a brief skeleton of his sermon; and his language is mainly such as occurs spontaneously in the progress of the discourse: he has therefore all the freedom and ardour of the most unpremeditated effusion. He is a scholar by education and by constant habit; and therefore his language is, without any effort, chaste and even elegant. His voice is feeble and of little compass; but this is forgotten in the excellence, the magnitude, the sublimity of his thoughts, and, above all, the gracious and heavenly spirit with which they are imbued.

Nor are we without a high estimation of our author's printed sermons, to say nothing of his political and controversial writ-

ings, and of several minor pieces which have never been republished in this country.

The *divisions* in his sermons are neither numerous nor formal, and yet design and order may be seen in every part of them. In his discourse on Infidelity, which is a long one, there are only three grand divisions distinctly marked, and under one of these as many subdivisions. He somewhere expresses his opinion that the English mode of dividing sermons, is generally too formal and artificial; that the force of the arguments is thus broken, and the warmth of the pathos cooled: that by exposing at once all that is to be done, and thus enabling the hearers to anticipate us, we blunt the edge of their curiosity, and weaken their attention. His practice accords with his theory. His divisions are such as appear to arise in his mind while pursuing his subject, and not such as are previously made to guide him in his investigations. His plan is made for his thoughts, and not his thoughts for his plan.

His *texts* are often little more than mottos, which aptly indicate the subject of discourse. He enters not into philological investigations, or rather gives no proof of it, except by drawing the right sentiments from the text: and this, it is conceived, is the proper use of exegesis in the pulpit.

His *style* is uncommonly pure and classical. He exhibits Chalmers' reach of thought, without falling into his occasional barbarisms of language. He is always dignified: but when he rises to boldness of conception, as he often does, his style assumes a correspondent majesty and elevation.

He displays none of that pride of talent, too often conspicuous in the great. He appears to forget himself, and to be engrossed with his subject. It is true, he exhibits genius and learning, but it is with-

out the affectation of either. His eloquence is the lightning's play, or the thunder's roar, which regards not the gaze of the dwellers on earth.

With the eye of a painter and the fancy of a poet, he unites *judgment*. His fast sermon, in which he points out some of the more general sins of the nation, in order to induce national repentance and reform, is a good model for such an occasion. While acting the part of a christian teacher, he disdains to engage in the wranglings of political contention. The grand *moral* features of the nation occupy his pencil. He dares indeed to notice any immoral tendencies in the publick acts of rulers. But he does not imagine that the sins of the government are the only national sins; or that it is the part of wisdom, when addressing subjects, to dwell mainly on the failures or the duties of rulers.

His *sentiments* are decidedly evangelical, especially as exhibited in his later discourses: and yet he avoids unnecessary subtleties and distinctions. It is the more obvious and radical truths of the Bible on which he principally insists; and to the support of which he gives the highest exercise of his powers. In his sermon on Infidelity, he draws its features in all their wild and hideous aspect. He portrays with a master's hand the mischievous principles of the free-thinker, pursuing them through all their intricate windings, and exposing their subtle workings to the light of day.

Every christian minister and every theological student will find himself amply repaid for an attentive perusal of the sermon on the Discouragements and Supports of the Christian Ministry: he will find himself elevated to higher regions and breathing a purer atmosphere. Yet we are not so much struck with the nov-

elty of its ideas, as with their justness and importance; and the impressive manner in which they are exhibited.

His work on the Holy Spirit, gives a practical view of the nature and necessity of its operations, and of our obligations to cherish its heavenly influences.

In the sermon mentioned at the head of this article, the author obviates an objection sometimes made to christianity, that it does not inculcate patriotism and friendship. He clearly shows that the gospel inculcates principles which involve the exercise of both these virtues, as far as they are consistent with our higher duties and our immortal destinies. The reader will here meet with some of the most valuable thoughts on the nature and advantages of friendship, and especially of christian friendship, which are any where to be found within the same compass. He draws the character of *that disciple whom Jesus loved*, the evangelist John, with the skill of a close observer, and the enthusiasm of an admirer. Humility and love he regards as the distinguishing features of the beloved disciple, as they evidently were of our blessed Lord. He pronounces the piety of the late Dr. Ryland to be of the same mould and complexion with that which distinguished the evangelist just mentioned; and in this we think, as far as our knowledge extends, he has not misjudged. We will quote a few sentences.

"Humility was, in fact, the most remarkable feature of his character. It was depicted on his countenance, his manners, his language; it pervaded almost every thing he said or did. He might most truly be said, in the language of scripture, to be "clothed" with it. The mode in which it operated was at the utmost remove from the shallow expedients adopted by those who vainly attempt to secure the praise of that quality, without possessing it. It neither prompted him to depreciate his talents, nor to disclaim his virtues; to speak in debasing terms of



himself, nor to exaggerate his imperfections and failings. It taught him the rarer art of forgetting himself. His readiness to take the lowest place, could only be exceeded by the eagerness of all who knew him to assign him the highest; and this was the only competition which the distinctions of life cost him. His modesty was such, that the praises he was most solicitous to merit, he blushed to receive; and never appeared so disconcerted and embarrassed, as when he was necessitated to hear his own commendations."

Our author's sermons are not tame disquisitions on the beauty of virtue and the fitness of things: they go to the foundations of human duty, and to the source of human action. His object is not to please, but to profit; not to delight, but to save his hearers.

Without the boast of liberality, he is candid and charitable. One of his best sermons was delivered at the ordination of an independent minister. Without pretending to be exclusively rational in his religion, all the higher and nobler powers of his nature are brought into delightful exercise. He treads in the path of reason, when he follows the footsteps of the Almighty. Let him but see the impress of Divinity, and he bows in humble reverence, he puts his shoes from off his feet.

Without the demureness and cant of the enthusiast, he is devout and earnest. He considers it as

no disparagement to his understanding, to exhibit *feeling* in religion; and to address his fellow creatures on subjects involving their eternal destinies, in "thoughts that breathe and words that burn." Deep and tender *sensibility* is manifest in all his discourses.

He is distinguished for the strength and clearness of his conceptions, for the comprehensiveness of his views, and the vivid impression he gives of them: he lays hold of the *grand* points of his subject; and arrays them before us in all the force of argument, in all the majesty of truth. His sermons are adapted by their clear and masterly delineation of human character and obligation, to humble the arrogant and convince the skeptical. In fine, it is enough to say that the author's printed sermons do not detract from his well known celebrity as a pulpit orator; a celebrity which has gained him a place among the first orators of any age or nation.

A. W.

P. S. We are much gratified to learn that the Rev. Robert Hall, has gone to Bristol, to succeed Dr. Ryland as Pastor of the Baptist Church, Broadmead; and that the Rev. Mr. Crisp has succeeded Dr. Ryland as Principal of the Bristol Academy.

## MISSIONARY INTELLIGENCE.

### BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

The anniversary of this Society was held on Wednesday, May 31, 1826, in the Second Baptist meeting-house in Boston. It may be stated with truth, that the services were unusually interesting. In the addresses which were delivered, the speakers were happy in exciting deep commiseration for the new settlers and feeble Churches in different portions of our land. Many in the assembly were frequently affected, even to tears. Their countenances seemed to say, "We will go home and do more for the diffusion of the gospel amongst our own countrymen than ever we have done." We think that our readers will read with feelings of high gratification the following

### REPORT.

THIS Society was formed twenty-four years ago. We cannot review the history of its operations and the success which has followed them, without feeling, that we have great reason to thank God

and take courage. At first, its friends were comparatively few, and its funds small. Even its most sanguine patrons did not anticipate that it would gain such an extensive hold on publick favour, or be instrumental of sending the gospel to so many destitute portions of the United States.

But the men who assisted in its organization, had seen with their own eyes the deplorable condition of many towns and villages, and had travelled through large tracts of country, where the people had no settled minister, and only at distant intervals received any religious instruction. They therefore originated and supported this Society, under a most thorough conviction of its necessity and importance. They were not discouraged in the day of small things, but persevered, until by the influence of their persuasion and example, they had the happiness of contributing greatly to its prosperity, and of knowing that it was well established in the affections and confidence of the denomination to whom it had looked for support.

In glancing at the rise and progress of this Society, there is one inquiry which naturally suggests itself to our minds; "Your Fathers, where are they? and the Prophets, do they live forever?" Of the persons who constituted the first Board, only two are among your present Trustees. A majority of them have entered, as we trust, into the joy of their Lord. SMITH and STILLMAN were permitted little more, than to see the Society commencing its operations under their fostering care, before they were summoned from the labours of earth to the rest of heaven.

One venerated individual, who from the first, was a Trustee of this body, and the only President it has ever had, whom we all delighted to honor, and whose pres-

ence always added to the interest and pleasure of this anniversary, has within the last year been removed from us. "At midnight there was a cry made, Behold, the bridegroom cometh." And he, who for years had been unanimously and deservedly placed the highest among us, heard his Lord say unto him, Come thou up higher.

To expatiate on the services which our late respected President rendered to this Society, is we think unnecessary. They are known to us all; and too deeply recorded in our hearts to be soon forgotten. The first year after its formation he was a Trustee: the four succeeding years he was its Secretary, and afterwards he was always appointed the presiding Officer. For many years he was the sole Editor of the Magazine published under the auspices of this Society, and which has done more to increase its funds and promote a missionary spirit than any other means which have been employed.

The loss which the Trustees have sustained by his lamented death cannot by them be expressed. He was not only a wise man and endued with knowledge, but he shewed, out of a good conversation, his works with so much meekness of wisdom, that the blessed influence of his example, gave, for many years, a kind and harmonious character to the proceedings of the Board. Their prayer is, that the spirit of BALDWIN, which was that of power, and of love, and of a sound mind, may be perpetuated among them.

Having paid this tribute of respect to the memory of one, whose name, while this Society shall exist, can never be otherwise than dear to its members, we shall now lay before you the proceedings of the Board for the past year.

Rev. David James has been ap-



pointed a Missionary for three months in the

*Province of New Brunswick.*

Although he has not fulfilled the duties of his last appointment, yet, in giving an account of a previous mission, he states some particulars, which, it is believed, will be interesting to the Society. On that tour, he visited a place called Cardigan settlement, in which he found about thirty Welsh families. They were extremely poor, but many of them were truly pious. Having preached to them repeatedly, Mr. James prevailed on such as gave evidence of piety to hold a general conference, at which, twenty persons came forward and agreed to walk together as a Church of Christ. The following Sabbath he administered to them the Lord's Supper. "Christians, says he, were refreshed, and sinners seemed to tremble under the word of the Lord."

From Cardigan, he travelled to Miramichi River. He preached at several settlements in the vicinity of the river, and went from house to house exhorting the people to flee from the wrath to come. He remarks, "a number seemed to be affected by the preaching of the word of God." After an absence of some weeks, he returned to Cardigan settlement, where having spent sometime and preached almost every day, he had the high satisfaction of baptizing 8 persons who gave evidence of a work of grace on their hearts. Sometime after this, he again visited them, and remained nearly two months: when, says he, "the Lord glorified his grace in a wonderful manner. Seventeen more have been added to the church, of such, I hope, as shall be saved." Since he finished his first missionary appointment, he has understood that several persons on the Miramichi river were seriously concerned for the salva-

tion of their souls. The Trustees are not without hope that they shall continue to receive gratifying intelligence from this devoted servant of Christ.

*Vermont.*

Rev. John Spalding has been employed three months by this Society. Morristown, Johnson, Waterville, Jericho, Essex, Westford, Franklin, Sheldon, Swanton, and several other towns, have been favoured with his ministrations. In six towns he was so far successful as to establish 12 Mite Societies, auxiliary to the Burman Mission. He has also promoted the establishment of Sabbath Schools in several towns, and his preaching, it is hoped, has not been without good effect.

*Rhode Island.*

There is reason to believe, that an appointment given to Rev. Samuel West to labour 6 months in a section of this State has been attended with good. In a letter dated from Richmond, he remarks—"I commenced preaching steadily in this town and vicinity in February last. At which time, there were but very few attended publick worship. The church was broken down and scattered. Meetings were discontinued. However, a few of the best families in the vicinity expressed a strong desire that publick worship should be resumed. But that which gave me the greatest encouragement was a few pious praying females, who through a long scene of wasting and darkness, still kept up regular prayer meetings amongst themselves. I thought surely God has not wholly forsaken the place, since some of his children have hearts to pray. The assembly has been, and still is, gradually increasing. We meet on the Lord's day morning an hour before publick worship for a revival of religion.

The devotional exercises have been interesting, and we begin to be a little encouraged."

*New York.*

The situation of many towns in this great and increasingly populous State, has occupied the serious attention of your Board. They have not only sent Missionaries to preach among the destitute, but have granted pecuniary aid to several feeble Churches. The Society it is believed will be gratified in hearing what have been some of the fruits of their charity.

Rev. Asa Averil who has received a Mission for the term of three months, and who has for several years been occasionally employed in the service of this Board, has given us the following information. "Owing to the weak and defenceless state of the Churches in Woodville and Richland, and in agreement with instructions received from you, I thought it my duty to pay some attention to them; and particularly to the Church in the latter place. My hopes were not disappointed. The Lord poured out his spirit, and there were added to the Baptist Church in Richland, 15 persons; and some, who we hope have experienced religion, have not yet united themselves with any Church.

The Church in Woodville has until lately been in a very weak state. About a year ago, the Lord was pleased to call up the attention of the Church and people, and the happy result has been that 21 persons have been added to the Church by baptism. A Society has been formed, agreeably to the statute of this State, for such cases provided. A meeting-house, 60 by 40 feet has been projected; and a good portion of the shares are taken up. The meeting-house with the exclusive jurisdiction of it, and all its appurtenances, are guaranteed forever to the Baptist Church and Society in this place.

When I consider the blessings which the Great Head of the Church has bestowed on my poor, imperfect labours, I can say, Hitherto hath the Lord helped me. And when I remember the Baptist Missionary Society of Massachusetts, I feel that we all have reason to say, Blessed be the Lord God who hath put such an heart in our brethren to help us in our necessities."

Rev. Jonathan Blake has rendered an account of six months' service in New-York under the direction of this Society. The principal field of his labours was in Cataaugus county, and he seems to have been blessed in his work. The people were anxious to hear the gospel. He found a number of pious persons who were desirous of being formed into a Church. Arrangements were accordingly made; and, assisted by an aged and venerable minister of the name of Vining, an investigation took place concerning their christian character and principles. The result being satisfactory, they were acknowledged as a regular Church of Christ. Before they left the place one man came forward, related his experience, and offered himself as a candidate for baptism. Mr. Blake stayed over the Sabbath, and administered baptism and the Lord's supper to them. "It was, says he, a pleasing opportunity. It was the first time that either of the ordinances had been administered in this wilderness. Three years ago it was a waste howling desert. And to see the Lord's Table spread, and hear the expressions of gratitude to God for his great goodness, from the lips of these dear disciples, would have well rewarded the Society for the expense of sending the gospel to them.

From thence, I visited Cold Spring, where I found a female who was waiting for some one to baptize her. Here this holy ordi-



nance was administered for the first time. There are in this neighbourhood 20 persons from different and distant Churches, who in about a month will probably receive fellowship as a Church. I have never seen any region in my life that needs gospel labourers more than this."

On the 17th of August, Mr. Blake returned to Cold Spring, and assisted in the organization of a Church. From this place he proceeded to Conewongo, where he had the pleasure of baptizing another female on a profession of faith. It was the first time that any one had ever been buried in baptism there. Two more converts were expected soon to follow their Lord and Master in this blessed ordinance.

In a letter accompanying his journal, the brethren in that region state, that they had lived there from one, to three years, without any preaching, until in the providence of God the benevolence of this Society sent them Elder Blake. They express the most unfeigned thankfulness for the attention which has been paid to their case, and in pathetic terms beg, that we would remember them in their deep poverty, and send them Missionaries, or they will have no one to dispense to them the word of life.

Rev. Ezra Going has been appointed to labour as a Missionary for one year in the western part of New-York. When he first arrived at the scene of his operations, he experienced much discouragement. But he described for himself a missionary circuit, and prosecuted with zeal the duties of his profession. After mentioning the towns which he alternately visited, he observes, "While at Buffalo the Church appeared to revive, one was restored, 2 or 3 backsliders returned, a few were serious, and meetings increased."

In Clarence, although but little is yet accomplished, there is a pleasing prospect of a revival, and of a number of valuable additions; some by letter and some by baptism. Concerning Buffalo, he says, "I know not what to write. Our prospects have been scarcely two days alike. The first Saturday in February we spent in fasting and prayer. I believe we experienced the presence of God, and were blessed with a token for good. We have since enjoyed some refreshing from the presence of the Lord. More than 30 have obtained a hope in Christ; and others are still inquiring what they must do.

Never have I felt so deeply my own insufficiency, or met with so many discouragements. For a considerable time, I feared that I was planting upon a rock. But of late I have hoped, that I was not labouring in vain. I have visited 17 towns; preached 70 times; attended 40 or 50 other meetings, and visited as much as my strength would admit. I have formed two tract Societies; and distributed several thousand pages of tracts."

Rev. Whitman Metcalf, who accompanied the above named Missionary, and we are happy to say, is a brother of a kindred spirit, has also gone forth under the patronage of this Board for one year. In concurrence with Mr. G. he also formed an itinerant circuit, in which he has not preached in vain. He has been instrumental in promoting a very pleasing revolution in one church in particular. When breaches were healed, harmony restored, and a spirit of humiliation and prayer was visible, then it was the pleasure of God to bestow the influence of his gracious Spirit. In one neighbourhood in particular, where a few weeks before, a dozen persons could not be persuaded to attend a conference meeting, al-



most the whole neighbourhood will now collect three evenings in a week. Not unfrequently 20 or 30, and sometimes more, will speak in an evening of the goodness of God to them, while some will express their anxious desires for the salvation of their souls. "Our meetings," he says, "on the Sabbath have been very large. Many have come and returned because they could not get in so as to hear. Baptismal and communion seasons have been very interesting. God has manifested his presence and approbation. I am not able to state the number that have experienced a hope in Christ. Twenty-seven have united with the Church. Nineteen by baptism and eight by letter. Some came forward with letters dated years since; and others expressed a hope which they had cherished years before, but had concealed it from their friends. A number more anticipate a Sabbath in two weeks, when they can manifest their publick attachment to Christ by obeying him in his ordinances. The people here often express their gratitude to your Society for aiding them in their destitute condition. In China there is nothing special; except that the Church enjoys a union which it has not had before for years. In Freedom, a branch of the China Church, we have experienced many interesting seasons. Eight have united by baptism, and six by letter, and there is encouragement to hope that the Lord is still among them. In closing my letter, I submit with diffidence the following as a brief sketch of my feeble services. Since I engaged in the service of your Society, I have preached 117 sermons; attended nearly 70 other meetings, and visited between 170 and 180 families, besides a number of schools. I have baptized 26 persons, and 15 others were received by letter.

And it may be proper to add, that in the course of my visits, I have distributed several thousand pages of Tracts."

#### *Pennsylvania.*

Rev. Benjamin Oviatt has spent 3 months in the service of the Board. His labours were chiefly confined to Alleghany and Potter counties, Pa. He found a state of feeling among the people peculiarly interesting. In his missionary tour he promoted and took a part in the constitution of two Baptist Churches; he attended one ordination, and gave the Right hand of Fellowship to the candidate; and having witnessed some remarkable instances of conversion, he had the pleasure of baptizing 18 persons, and of seeing them go on their way rejoicing. But although this information is animating, he states one fact which should excite our commiseration. He says there is but one Baptist minister within 60 miles of the place from whence he addresses his letter. Who can listen to this statement without feeling the importance of increased exertions for the support of Domestic Missions?

#### *Ohio.*

Rev. Squier Abbot has been employed by us as a Missionary for 3 months in Ohio. Having given a minute account of the various places which he visited, the reception that he met with, and the various degrees of success which apparently followed his labours, he remarks "I have rode 711 miles; preached fifty-nine sermons; baptized 7 persons, and broke bread to one church. I have enjoyed many precious seasons; and have often heard the brethren express their gratitude to God, and their thanks to your Board of Missions, for sending them the blessed gospel. "Could christians in Boston, (he writes,)

hear the pressing solicitations that other ministers, as well as myself, receive, in which the Macedonian cry is repeated—Come over and help us—I am sure it would affect their hearts. There are multitudes in this western region who are perishing for lack of knowledge. And although many are led away by erroneous doctrines, yet, blessed be God, there is reason to hope, that many do hunger and thirst for the bread and the water of life. These greatly rejoice when they hear the tidings of salvation by Jesus Christ.”

*States bordering on the Mississippi river.*

In this region Rev. John M. Peck has been employed 6 months as your Missionary. As most of his letters addressed to the Board have already been published, it will not be necessary in this Report to give a particular account of his excursions and labours. We would however express the gratifying conviction that he has been an instrument in the hand of God of doing much good. His attempts to set in order the things that are wanting, in many of the churches; the zeal and industry with which he has established Bible Societies and Sabbath schools, and the interest which he has taken in the distribution of religious Tracts, cannot fail of receiving the approbation of christians, and the special blessing of the God of grace.

Mr. Peck has expressed his deep anxiety that a circuit system should be established in supplying the West with preachers of the gospel, and that specific funds should be raised in the different States to meet the necessities of this case. We are fully impressed with the belief that his plan is both wise and practicable. We can see no other way in which a suitable provision can be made for the religious instruction of the

States and Territories far West. And if, after mature deliberation, a system of means should be devised having this object in view, and duly authorized agents should be appointed to receive aid from societies and individuals, it is hoped that they will meet with due encouragement.

The following persons have also been appointed Missionaries.

	M.	W.
Rev. Asa Niles,	3	:
— Isaac Kimball,	6	:
— William Bentley,		: 6
— Elisha Andrews,	3	:
— Thomas Barret,	2	:
— James M'Coy,	6	:
— Hatch,	6	:
— Adoniram Judson,	3	:
— William Spencer,	3	:
— Clark Cornish,	6	:
— James Parsons,	3	:
— Eli B. Smith,	3	:

*Aid to Churches.*

During the past year the Board have appropriated one thousand and two dollars for the purpose of assisting poor and infant churches in maintaining the constant and regular ministry of the word. From the experience which the Trustees have had on this subject, they are convinced, that there is no way in which they can more effectually subserve the cause of Christ. There are churches now, in a flourishing condition, which owe their visibility to our timely aid; and some are in possession of commodious meeting houses that, without appropriations from this Board, would have been obliged to meet in private houses, and probably they would have met no where. In a letter from one Society of this kind, thanking us for past and soliciting future aid, the following interesting statements are made. Until Nov. 1823, there was no Baptist Church in this village. At that time, a few scattered christians formed themselves into a church. The



whole number was 15, of them, only four were men and two of them lived at such a distance, that they were of little use, and afforded us no pecuniary aid. In 1824 we applied to Mr. H. who continued to serve us until Sept. last. We met with unexpected difficulties: but we believed that our cause was good, and were determined to persevere. Three of us built a small vestry which cost us \$650—in this we continue to meet to the present time. In July last it pleased the Lord to look on our low and feeble state; he visited the vestry, and revived his work among us. Since that time 45 have been added to this little church, and there are some more who will probably soon join us. We now are encouraged to hope that the Lord will continue to bless us. Our vestry has become too small for us, and we have within a few days determined to build a large and good meeting-house. We have purchased land, and are collecting materials for building. The house will cost us \$4000. We have already been indebted to your Society for \$100, and before we concluded to build, we had determined to ask no more aid. We can indeed support our minister, but we are not able to do it, and to build at the same time. Had we received no support from your Board, I have good reason to believe, that we should not now have been a Society. It encouraged us to hold on in the darkest times until the Lord appeared for us.

Another church that has received repeated aid from this Board, has been enabled to redeem their meeting-house, which had been alienated from them not in the most *liberal* and honorable manner. It is still however an important crisis with them, and they are now looking with great anxiety to this Society for help.

From a Society in the western

part of this State, for whose minister the Trustees had appropriated 50 dollars, we have received the following information. "The church in this place have maintained stated preaching the year past; and not without a blessing. Twenty-seven have been received since March, 1825. Fourteen by baptism and thirteen by letter. There is a prospect that a number more will join. We feel grateful for the assistance we have received from your Society, and hope that your bounty has not been misapplied." Other cases might be mentioned; but these it is believed are sufficient to show the great importance of such appropriations.

*Christian Watchman.*

The Trustees have in an official manner extended their patronage to the *Christian Watchman*, a religious newspaper published in Boston. From the arrangements which have been made, it is probable the Society will derive some pecuniary aid from that publication. This consideration however had not so much influence with them as a belief that the piety and ability with which that paper is conducted, render it deserving of a more widely extended circulation. It will scarcely be less gratifying to the Board than to its publisher, to learn hereafter that this highly useful vehicle of religious intelligence, has *greatly* multiplied the number of its present subscribers.

*American Baptist Magazine.*

This work is still published under the direction of the Trustees. Although the number of subscribers for it is respectable, yet it is not so great as in former years. This is partly owing to the increase of other religious publications, and partly to the want of efficient agents whose duty it should be to devote themselves entirely to its interests. We do

trust, however, that means will soon be in operation, which will secure to the American Baptist Magazine a much greater portion of readers.

The publishing Agent in this city has not been able to prepare his accounts so as to state what will be the profits for the last year. The probability is, they will be much less than have been declared on former anniversary occasions. The Board mention these facts, not as causes for discouragement, but from a conviction that the Society should have a full view of all its concerns. They are fully persuaded, that nothing more is wanted, than the countenance of Ministers and private christians to this valuable work, to increase its circulation four fold, and thus to make it instrumental, not only of diffusing much knowledge through every part of our country, but of annually enriching your treasury to an indefinite amount.

All which is respectfully submitted. DANIEL SHARP.

*Sec'ry.*

#### RELIGIOUS WANTS OF THE WEST.

We earnestly recommend to the serious attention of all our readers the following

#### CIRCULAR ADDRESS.

Having been appointed Agent for the BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS, for a few months, to increase its funds and its Auxiliaries, that exertions upon a more extensive and systematic scale may be made in the States bordering upon the Mississippi, the undersigned begs leave to address the Baptist community and the friends of religion in general on these important objects.

#### *Labours of the Society.*

THIS Society has steadfastly prosecuted its labours, and enlarged its benevolent efforts to promote the Gospel in our own country from its infancy to the present time, and now the openings in the Providence of God plainly indicate that it

must enter upon a wider field and more extensive plans of usefulness. It is questionable, if amongst all the excellent institutions for the spread of the Gospel at home, with which our country abounds, there is one with no greater resources, that has been the instrument of such extensive good as this Society. Much of the field over which its first missionaries travelled more than twenty years since, is now overspread with large Associations, flourishing Churches, Missionary Societies, Foreign and Domestic, Theological Schools, and now exhibits the joyful prospect of a rich harvest for succeeding ages. Fixing the mind on the exertions of this Society for the year recently closed, the results are in no ordinary degree gratifying. Twenty-two missionaries had received appointments in all to the amount of *ninety-six* months, or a period of eight years, the most of which has been performed, and this has cost the Society less than 2000 dollars. Sixteen feeble churches have received the aid that has enabled them to obtain the regular dispensation of the word and ordinances at an expense of 1002 dollars. And from the manifest fruits of the labour of these missionaries, and the aid afforded to these churches, it is abundantly evident, that the blessing of God has followed in no ordinary degree.

The number of souls converted, the amount of spiritual consolation administered to the flock of Christ scattered through the wilderness, the backsliders that have been reclaimed, the vice that has been lessened or prevented, the influence that has been exerted favorable to morals and religion over a mass of population on the frontiers, the amount of good in Sabbath school instruction, the revivals of religion, and all the direct and indirect benefits that are the fruits of this one year's labour, is incalculable. Eternity alone can estimate its value.

#### *Future exertions.*

But there are decided indications in the opening events of Providence, that this Society ought to increase its efforts and multiply its resources more than two fold, the present year. A number of small

and feeble churches are applying to the Trustees for aid ; but must meet with a refusal unless additional means are afforded. The field on the northern frontiers is widening with every revolving year, and calls for the employment of a large accession of labourers. The wants of the interior of Pennsylvania must not be overlooked. The Baptists in Ohio are struggling into life in the missionary cause, and would rejoice to receive aid from this quarter. The same remark applies to most of the States in the South. Besides, the particular attention of the Trustees has been called to the States of

*Indiana, Illinois, and Missouri,*

Where exertions upon a more extensive and enlarged plan are most urgently solicited. This Society already has expended about two year's missionary labour upon that region. In connection with the aid afforded by other Societies, the result has been the commencement and progress of an extensive system of Bible Societies—of Sunday Schools—and of itinerant preaching. The blessing of the Lord has followed. A project has been exhibited to the Trustees of the Society in relation to a system of measures in those States, which is now before a committee for maturing, and nothing is wanting but sufficient means to carry it into successful operation. The project is three fold. It embraces a system of circuit missions for the country generally—exertions that relate to St. Louis in particular—and insipient measures that relate to the establishment of a Theological School.

*Circuit Missionaries.*

This part of the project contemplates the employment of a sufficient number of competent missionaries on circuits, around which they will travel every month, visiting all the churches and organizing others, encouraging the Sabbath Schools and multiplying their number, increasing the labours and energies of the Bible Societies, visiting families, and imparting the instruction that is needed, preaching the gospel to the destitute of all classes, and in general, performing the diversified services that are expected both

of the regular pastor, and the itinerant evangelist. Ten such preachers would cover Missouri over with circuits. Twelve would extend the system into every part of Illinois. From fifteen to twenty would visit regularly every settlement in Indiana.

A number of preachers qualified for the work are now residents of those States, but whose labours are much circumscribed in providing temporal things for their own households. The project proposes that aid be furnished under the management of the Trustees of the Missionary Society, at the ratio of 100 dollars per annum to each travelling missionary, and the remainder needful for their support or the support of their families, be contributed in the necessaries of life by the people amongst whom they labour.

*St. Louis*

Must have a stationed preacher as pastor of the church, a man of information, piety, and talents, who will devote a portion of his time in teaching a select school, and receive such additional aid as the public and the Missionary Society may afford him. But one of the most important measures to be adopted is a

*Theological School.*

The pressing need of such a measure is fully known only to those who know all the circumstances that relate to the preachers raised up in the frontier States. An institution can be put into operation at small expense. Rough cabins or log houses will answer until more permanent buildings can be erected. Labour will be combined with study to lessen expense and preserve health. Preachers will receive such aid in instruction as will qualify them more fully for usefulness. The most rigid economy will be adopted in all expenditures, and a train of operations commenced, that may grow into a permanent and useful institution, from its own energies and the labours of those connected with it.

One thousand dollars is sufficient to meet the expenses in commencing such an institution, and a portion of this can be contributed in books, in furniture for



the School or the boarding house, or in articles needed in building.

*Funds wanted.*

To enable this Society to enter upon this field of evangelical labours, an increase of funds is necessary. Knowing, as we do, the many pressing calls upon the charities of the public, we despair of obtaining help to the extent that has been suggested for the Western States, but we do hope, that at least 20 circuit missionaries can receive the aid proposed; and we do still indulge the sanguine expectations that sufficient aid will be obtained for the commencement of the Theological School in contemplation for those States. We assure the publick and our brethren in particular, that a site has been selected, a sufficient quantity of land offered, some improvements commenced upon it, a competent instructor can be had, and with the aid solicited, the school may be in operation in less than 12 months.

With such objects before us, fields of such importance and so white for the harvest, measures so advantageous to the vital interest of religion—to our denomination—and to our country, opportunities for such extensive usefulness, who will not come up to the help of the Lord! Who will not contribute liberally to the objects of this Society! The confidence which the publick has had always in the Trustees of this Society, their excellent and economical management, we hope, will dispose the rich with their abundance, and the poor with their mites, to replenish the treasury of the Society.

But funds are not all that is wanted. Where are our pious, zealous, and liberal minded young brethren, whom God has called into the ministry, and the churches have approbated? Will they not come forward and consecrate their lives to this service? Will not our brethren aid in their prayers, for we well know, in this great work, means are wholly unavailing without the Spirit of the Lord.

It is desirable that publick collections should be made, Auxiliary or Primary Societies formed, and individual donations offered, and that contributions

should be forwarded to E. Lincoln, Treasurer, Boston, or to the travelling Agent, before the second Wednesday in August next. Donations for a Theological School in the West will be specially designated for that purpose.

J. M. PECK,

Agent of the Baptist Missionary Society of Massachusetts.

Boston, June 5, 1826.

BAPTIST GENERAL CONVENTION.

In our last number we took occasion hastily to state the fact that the Constitution of the Convention had been so amended as to restrict its operations exclusively to Missionary business. The reasons for this amendment were then of necessity omitted, and this omission it is now our intention very briefly to supply. Some of the considerations which seemed to justify this measure at the meeting of the Convention, were, if we mistake not, the following.

1. There is no necessary connexion between the Missionary and Education concerns of our denomination. Both are important, both are necessary; but this is no reason why both should be managed by the same men, or their funds cast into one common treasury.

2. It is difficult to conceive of any substantial benefit which could result to either from this connexion. By the express letter and spirit of the Constitution of the Convention, its funds of every sort must be appropriated exclusively to that object for which they were designed by the donor. The mission has no control over the funds for education, nor has the education concern any control over the funds of the missions. Different agents require to be employed to promote their different objects, and different Boards engaged in their management—Boards in the present instance widely separated from each other. We see no reason therefore why they should be united.

3. Some reasons might easily be suggested why they had better be disunited. The feelings of our brethren in different portions of the United States in relation

to these two objects are not entirely coincident. Some are more particularly favourable to missionary, and others to education exertions. The blending of these two concerns together must evidently injure the success of both of them in respect to all persons in both these classes. Either party would give more liberally towards his favourite object if it stood alone, and totally disconnected with the other.

And again it is evident that complication of object in any case diminishes the prospect of success. A benevolent purpose is better sustained when it is managed by men who are singly devoted to its promotion. In the present imperfect state it is not to be expected that any number of men could be found who would devote equal attention to both education and missions, and at the same time give to each the full attention that it deserved. One or the other will almost of necessity be neglected, as the claims of its rival are more urgent, and being neglected by its constituted guardians, will lose its interest in the feelings of the publick.

4. The history of this connexion in the present case has abundantly demonstrated the evil of connecting these charities together. It has proved that each has been of very serious injury to the other.

The Convention was originally, as it is at present exclusively, a missionary Association. After some time, we believe at its third triennial meeting, education objects were amalgamated with it. Before this amalgamation, and with a single object of pursuit, its proceedings were harmonious, and its exertions singularly blessed. A missionary spirit was awakened throughout our country, and the receipts into the treasury were such as to gladden the friends of Zion. From the moment of this union, however, a reverse may be dated. The spirit of missions flagged. The receipts into the treasury were diminished. The college at each succeeding meeting demanded more attention from the Convention, and the mission received less. The missionary cause lost its place in the hearts of Christians, until the souls of the heathen were almost for-

gotten, and every paper and every report seemed exclusively devoted to the praises and the successes of the Columbian college.

Such has been the effect of this arrangement upon the missionary cause. But if we look a little further, we shall see that they have not been less deleterious to the very cause of education. The college and the business of education commenced under flattering auspices. Their friends were numerous and liberal, and their receipts encouraging. Soon, however, its prospects became less flattering, until the whole concern is now, as is well known, considerably in debt. Such a result, indeed, might have been almost anticipated. The education cause takes a less firm hold upon the feelings of the benevolent, than the missionary cause. It must always succeed, and be secondary to it. So soon as these two causes interfere, and if blended under one management, they will interfere, the one weakens the energies of the other, and then ruins itself.

But aside from all this, and supposing that these two concerns could under some other circumstances be advantageously connected, the connexion lately existing between the Convention and the Columbian college could not be in any manner advantageous. The Convention was under moral obligation to invest moneys placed under its control for education purposes in such manner as would most certainly remain under its own direction, and over the management of which it could exercise the right of visitation. Now the connexion existing between the college and the Convention did not allow of such an investment. The Convention could do no more than nominate a list of 50 persons, from whom a Board of 31 persons could be elected by the contributors, and this election must always be made at the city of Washington. It is very clear that this power of nomination, if power it may be called, is almost utterly worthless. In the first place, it rested solely upon a resolution of the Board of Trustees of the college, and could be repealed at any meeting by two thirds of the members present. And in the second place, it al-

ways must have been in the power of the contributors to render the nomination null. If they voted for persons not nominated by the Convention, these persons would not, it is true, be elected; but as the Board has power to fill its own vacancies, these very persons not nominated might be legally elected at the very next meeting. The investment of benevolent funds under cover of so imperfect a control would be manifestly unwise. So that a connexion of this sort between the college and the Convention could not with advantage to the latter be maintained.

Nor was it even advantageous to the college. The bare fact of this connexion led the publick to suppose that the college did not much need assistance, and did not therefore afford it. The dependence of the college upon the publick was lost sight of, and thus the only means by which the institution could be supported was cut off.

We shall mention but one more out of the many reasons which have led to this division of benevolent labour. An impression had gone abroad that the Convention was responsible for the pecuniary transactions of the college. The fact was directly the reverse. When this impression had become known to the Convention it seemed due to the publick not only to show that this responsibility did not exist, but to prevent the recurrence of such a misapprehension in future. The proper course seemed to be to render these two corporations entirely independent of each other.

Influenced by these considerations, and after mature and protracted deliberation, the constitution was amended as we have before stated. The proposition originated with a gentleman from the neighborhood of the college, and one of its firmest friends. It was at first opposed not on the ground that the alteration was not necessary, but that some other time would be more suitable. When the final question, however, was taken, the amendments were passed by an unanimous vote. We do not mean to say that there were not some who even at last hesitated, but they explicitly and most honourably

stated their cheerful acquiescence with the views of the majority, and the decision was made with perfect good feeling. Since the adjournment, some of the persons most deeply interested in the welfare of the college, have individually expressed to us their decided approbation of the course which had been taken, and their entire conviction, that its effects would be unequivocally advantageous to that Institution.

We have been thus minute in stating the reasons of this change, because we consider our readers entitled to every information upon this subject, which it is in our power to furnish. We do it also because we wish it to be universally known, that this separation was not the result of haste or ill feeling, but of a deliberate conviction on every side, that no other arrangement would subserve the interests of benevolence. We consider it a cause for devout thanksgiving to God, that so important a question, and one involving so great a variety of interests, should have been decided so happily and so harmoniously.

We confidently hope, that this change, so long desired by many of the best friends of both objects, and which has now been effected, will awaken our churches to renewed exertions in behalf of missions and of education. Both causes need and both deserve the decided and liberal support of every friend of Christ. Each of them is now, we believe, placed in those circumstances which will best meet the wishes of the benevolent, and secure the most useful appropriation of their charities. With the most cordial wishes for their success, we can cheerfully recommend them both to every christian. Ed.

### BURMAN MISSION.

LETTER FROM MRS. BOARDMAN.

*Ship Asia, South Lat. 25° East  
Long. 85° Oct. 27, 1825.*

My dear \_\_\_\_\_,

No lapse of time, no distance can ever erase from my mind the remembrance of



seasons spent in social prayer with you. When my mind had been disturbed with cares during the day, it was indeed pleasant at eve to retire from the world and hold communion with God, and his dear children. I believe that the Christian enjoys the purest and most refined happiness in *secret*. At least, I think he has less reason to doubt the *genuineness* of his enjoyment when alone. Still when those whose hopes, whose desires, whose hearts are one, supplicate *together* at the throne of grace, the bosom glows with a sort of indescribable rapture. While in *secret* we may have greater views of our own sinfulness, and more enlarged conceptions of the perfections of our Creator. But when we raise our voices in concert with those we love, we feel a sympathy, a union perhaps a little resembling those pure emotions, which animate the breasts of holy angels. And such were the moments spent with you, my sisters. Scenes forever gone, but the recollection of which still lingers, like the bright glory in the west, after the sun has disappeared. And is the *recollection* all that remains? Hope answers "no." She whispers, "the prayers then offered were heard in heaven, and answers of peace are still in store." In answer to those very prayers some penitent sinner may hereafter be led to see his danger and repair to Jesus. Perhaps, in answer to those petitions, some poor heathen is at this moment worshipping the true God. We may not, for wise reasons, be assured of this on earth. But of one truth we are certain. We enjoyed satisfaction in the exercise. And for myself, I can say that the thoughts of the fervent petitions offered, have many times cheered my spirits since I have been on the billowy deep. But rejoice, my sisters, I am not separated from my heavenly Father, the source of all true happiness. The same Being who hears the petitions of the praying circle at home, does not refuse to listen to the united prayers of two wanderers, who delight to say to him, "Our Father, be thou the guide of our youth." And how enrapturing the thought that I may one day be permitted to kneel before God,

surrounded by those females, who are now raising their frightful yells in honour of Guadama, and prostrating themselves with frantick gestures, at his idolatrous shrine. To enjoy happiness like this, who would not relinquish the blessings of a Christian country, and labour for a few short years on a heathen shore? All that is worthy of our hearts, we can possess in Burmah, as well as in America. The privilege of the throne of grace, the Bible and opportunities of being useful to those around us—this is all the christian really needs to constitute his felicity. This we can possess in any clime, on any shore. I think the missionary life, if entered upon with suitable views and feelings, may be more favourable than any other, to the promotion of spiritual growth. For when does the throne of grace appear so precious as in the midst of trials? When are the promises of Scripture so consoling as when all terrestrial good eludes our grasp? And when can the christian be more useful, than while he has frequent opportunities of instructing the devotees of ignorance, idolatry and superstition. In this situation I think there would be a stronger probability of benefitting immortal souls, than in a place where the gospel is regularly preached, and the word of God may be daily perused.

We have one more request to make. This you will not refuse us I am assured. *Pray for us.* O pray that we may have much of the spirit of the dear Saviour. Farewell, my beloved sisters. May you all enjoy constant communion with God, and be enabled daily to grow in grace. May you be eminently useful, and devoted to God in the stations which you occupy in life, and be supported in death. May the best of blessings descend upon your families. For you my feeble petitions shall often rise. O may we meet in heaven, and unite in a song of praise to him who died to redeem our guilty souls.

I shall hope to receive many letters by the arrivals from America.

Yours, with affection,  
S. H. BOARDMAN.

EXTRACT OF A LETTER FROM REV. W.  
H. PEARCE TO THE COR. SECRETARY.

Calcutta, Dec. 15, 1825.

My dear sir,

In consequence of the lamented death of my late dear friend and associate, Mr. Lawson, the Agent of your Board in this country, it devolves on me, as his executor and appointed successor, to address you on the business of the Mission.

Mr. Lawson died on the 22d October last, after some few weeks' illness. He had been long evidently growing in grace, and ripening for glory; and his death-bed was a scene of blessed peace and hope in his own mind, and of beneficial impression on the minds of others, very seldom exceeded. I should think it necessary to add more on these subjects, but all particulars will be appended to a funeral Sermon on brother Lawson's death which we are printing, and a copy of which I will take care is forwarded to you.

A day or two before brother Lawson's death, your note, dated July 1, 1825, arrived, and with it the 60 dollars you kindly forwarded for the Salem School. It devolves on me, as President of the Female Department of the Bengal Christian School Society, thankfully to acknowledge it, and to beg you to present to the liberal donors the grateful thanks of our Committee. We are now preparing for an Annual Meeting, and I doubt not it will prove, as all before it have done, highly satisfactory to the spectators. We feel *very thankful* for the handsome contributions which American benevolence has made to female Education in this country, on the application of our dear friend, Mr. Carey; and we are fully aware of the high obligations under which fresh generosity lays us, to labour in this work with increased diligence. Mrs. Pearce, who has acquired some knowledge of the Bengalee language, is now about to relinquish her engagements in the young Ladies Seminary she has for the last 7 years conducted in connection with Mrs. Lawson, and to devote herself to the promotion of Native Female Education. I trust, as her heart is

deeply interested in the object, she will be able to render very useful assistance to our valued friend and your country-woman, Mrs. Colman.

I am happy to report, that brother Boardman and wife arrived in safety about 14 days ago. By the assistance of brother Wade and his Burman Teacher and Servant, our newly arrived friends may study, read, write, and speak Burman as much as if in the country; so that I trust his residence here will not be lost in the eventual prosecution of his missionary labours. Brother Hough returned to Rangoon about 10 days ago, with the idea, I believe, that he may be employed as Interpreter to the Commander of the Forces, and may likewise ascertain and report unto his brethren here the practicability of Missionary operations in Burmah. I am happy to say that all our American brethren had an opportunity of conversing together on missionary subjects ere he left this city.

Brother Wade has laboured hard at the Burman Dictionary, and deserves great praise for his unexampled care and perseverance in carrying it on. I feel fully persuaded, that the work will be no discredit to our dear friend Dr. Judson, or to the Board. It is nearly completed, and will be, I trust, published the first week in January.

Believe me, in much haste,

yours, with affection, and great respect,  
W. H. PEARCE.

LETTER FROM MRS. BOARDMAN.

Chitpore, Jan. 5, 1826.

My dear \*\*\*,

We are still residing at Chitpore, a most pleasant village near Calcutta. Our dwelling is a little bamboo cottage, situated in a grove of mango and cocoa nut trees. We would not exchange this peaceful little hut for the most splendid mansions of the proud and ambitious. Mr. and Mrs. Wade with Mr. B. and myself compose a most happy family. A Burman Teacher has been procured for us; and we have just commenced the study of the language. It is indeed a



great blessing that we can enjoy facilities for studying Burman while remaining in Bengal. It is still very uncertain when an opening will appear for us to go to Rangoon. The war still continues. "A decisive victory has been gained by the British over the Burmese at Prome, after an engagement of three days, with comparatively little loss on the side of the British."

I hope that you and my dear friends do not indulge fears and anxieties on our account. Remember that we have committed ourselves into the hands of a kind Protector. Remember that he has said to those who go to tell of pardoning mercy to poor heathen, "Lo! I am with you alway."

I often imagine myself in the midst of that dear family, where the happy hours of childhood flew away. Sometimes, I fancy myself entering the room in the morning, and see you all kneeling around the family altar. My brother, have you a heart to pray to God? Have you repented, and turned to God? Or are you all careless and indifferent respecting your precious souls? No; I cannot believe this is the case. Indulged as you are with hearing the gospel and other means of grace, you cannot be indifferent. The time is approaching when the religion of Jesus will be indispensable to your peace of mind. You must pass through the vale of death. How can you pass that gloom, without the light of God's countenance? You must stand before a righteous God at the judgment day. What will be the state of your soul, if Jesus is not your friend? *Think of this.*

Yours affectionately,

SARAH H. BOARDMAN.

EXTRACT OF A LETTER FROM REV. J. WADE, TO REV. DR. STAUGHTON.

*Chitpore, Jan. 5, 1826.*

Rev. and dear Sir,

Your very kind letter to me, dated May 12, 1825, I had the happiness to receive on the 22d of November following.

It gives me real pleasure in the recollection of our past trials to receive so many assurances of the tender sympathy

and fervent prayers of our dear American friends, which those trials occasioned on our behalf; we are also encouraged thereby to look forward with christian fortitude to other trials and sufferings which may still await us. All our mercies come from God, but he employs means in bestowing them, and we know that the effectual fervent prayer of the righteous will avail much.

My anxieties on several points were removed by your letter assuring me that the Board fully approved of our having retired to Calcutta during the present storm, and "gratified with the prospect of the publication of the Burman Dictionary," although I could not really doubt their approbation in regard to both these particulars.

With much respect and affection, I remain truly yours,

J. WADE,

EXTRACT OF A LETTER FROM REV. J. WADE, TO ONE OF THE EDITORS.

*Chitpore, Jan. 7, 1826.*

Rev. and dear Sir,

I am sure that nothing could rejoice my heart more at this moment than to see my way open immediately to return to Rangoon. Yet I am fully convinced that prudence and a firm persuasion of duty ought ever to actuate a Missionary, particularly in a country like this. We have not yet heard from any of the poor Burman converts excepting brother Moug Shwaba, of whom we have a good account. I long to meet them all once more, and be again entirely surrounded by Burmans. This long stay in Bengal has truly been one of my greatest missionary trials. Some delay in printing the Burman Dictionary has been occasioned of late by the removal of the mission press to another part of Calcutta; but a few more days will complete the work, which will be a great relief to my mind. It has been a laborious task. We still remain in Mr. Eustace Carey's cottage, and brother and sister Boardman live with us. They have obtained a Burman Teacher, and made a good beginning in the language. Mrs. Wade

never enjoyed more perfect health than at present. She has made good proficiency in her studies, and is now with myself engaged in reading the Burman Palm-leaf Books. My teacher is quite a sensible Burman, and from having spent most of his time in copying the Sacred Books, has an extensive knowledge of their system of religion. I often hold long conversations with him, and other Burmans who visit us. He will acknowledge that there are some very unaccountable evidences in favour of our religion, and that there is something pure and disinterested in the love of Christ, above any thing contained in their system, and always says that he should not dare to say that we are not right. Yet after all, idolatry with all its baneful influence is so deeply rooted in his mind, that surely nothing but the assistance of divine grace can ever render my frequent instructions and warnings a blessing to him. Oh! how I long to see some small blessing rest upon my labours that I may have an assurance that my feeble exertions are accepted of God. Pray much for me, my dear brother, that though young and inexperienced, I may have wisdom from on high to direct me in this important station, and particularly at this dark period. And permit me to beg the fervent and unremitting prayers of all my brethren for this afflicted Mission, that we may all come forth as gold seven times purified. I received your very kind letter by brother Boardman, and probably all the letters and publications you have sent us.—We feel under many obligations to our dear Boston friends, for contributing so much to cheer our dark and wandering way in this heathen land.

Yours, J. WADE.

### WEST AFRICA.

ARRIVAL OF THE NEW ENGLAND EXPEDITION.

*Monrovia*, (Cape Mesurado,)  
Feb. 16, 1826.

ON the 7th inst. the brig *Vine*, Capt. Grozer, arrived at this port, in 34 days from Boston, with colonists for Liberia.

We are happy to assure our American friends that the officers and crew, the Rev. Mr. Sessions, and Rev. Mr. Holton the misionary, and Mr. Force, printer, together with all the Colonists, are in perfect health, and have been unusually protected of Heaven from the dangers of the deep, and from the attacks of disease.

They were welcomed by our citizens by the discharge of artillery, by acclamations of joy, and by crowds at the wharf, ready to conduct them to their dwellings. The landing of the people and the unloading of the brig was effected without an accident. The Colonists have all been admitted as free citizens of Liberia, drawn their town lots and plantations, and been located temporarily in convenient houses generously offered them by our citizens till they can erect their own.

We understand that they are highly pleased with the healthiness and progress of the Colony, and, to use their own words, "feel that they have now got home." The Agency testified the feelings with which they received this expedition by inviting the Captain, Mr. Parker, Messrs. Sessions, Holton, and Mr. Force, and all the colonists who had come ashore, to a publick dinner. Many of the citizens also formed part of the company, and the whole was conducted with great order and cheerfulness, and left a happy impression on all our minds.

We intended to have given a detailed account of the various articles so liberally contributed to the use of the Colony by our friends in New England, but we have room only for a few. The ten hlds. of first rate Kentucky leaf tobacco, purchased by the Society, is a most seasonable supply, and brought without freight, and thus saved to the Society \$150. The Printing press, sent out gratis also, is of the greatest value; whether we regard the enthusiastick joy with which it was received, the spirit of improvement it is likely to awaken in the Colony, or the influence it will have in commending our cause to publick patronage. When we call to mind these things, and learn that it was procured,

including salary of the Printer, at an expense of more than \$1000, we cannot adequately express our gratitude to the munificent donors. But they will best understand our feelings when we inform them that nearly \$200 have been subscribed by our citizens towards the immediate issue and support of a publick Newspaper.

We judge also that there are received a thousand volumes of useful, and many of them most valuable books, and probably as many more pamphlets. We ought particularly to specify a complete set of the North American Review, presented by Mr. Sparks, the Editor. The forty Bibles and Testaments presented by the Massachusetts Bible Society, and the \$20 amount of Tracts, presented by the New England Tract Society, the boxes from Andover, Medway, Dedham, Portland, and Boston.

To this we add two sets of patent scales, two pair of blacksmith's bellows, two anvils, and a complete establishment for a blacksmith's shop. One pair of globes, and a bell worth \$40—all kinds of stationary, two chests of medicine, and a great variety of agricultural and mechanical tools, clothing, household furniture and provision; besides many private donations to all the Colonists that embarked.

If all this may be viewed as an index of the state of feeling in New England, it must be most gratifying to the American Colonization Society, and furnishes a pledge never before given, that Africa is to arise from her degradation, and this Colony to receive an impulse which no subsequent disaster can effectually check.

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The above is an extract from the first number of the Liberia Herald. But we regret to state, that the Publisher, Mr. Charles L. Force, had only issued three papers, before he was removed by death. This event, with the decease of Rev. Mr. Sessions soon after he left the shores of Africa, we consider peculiarly afflictive providences. Rev. Mr. Holton had been sick, but was thought to be better at the last date.

## CIVIL STATE OF THE AFRICAN COLONY.

The system of government adopted in August, 1824, and since sanctioned by the Board, has undergone no material alteration. It has proved itself entirely sufficient: for the civil government of the Colony possesses much of the republican character. The constitution and laws appear to be the pride of all. Every attempt to impede the movements of government awakens general indignation.

*Agriculture of the Colony.*

One hundred and twenty sections of plantation lands have been surveyed, and allotted to as many different families; but, with the exception of ten sections, given to the settlers on the St. Paul's river, all these lands are but illy adapted, as respects their soil and location, to cultivation. Their ability to obtain a subsistence by other pursuits has induced the settlers, too generally, without intending to abandon the cultivation of their lands, to defer this labour to a future period. The last year's crops succeeded extremely well, until nearly harvest time, but were then, in a great measure, destroyed by the animals and insects of the country. By clearing the lands, this will hereafter be prevented. The St. Paul's territory appears to possess great fertility, and every advantage for agricultural improvements. "Nothing (says Mr. Ashmun) but disasters of the most extraordinary nature can prevent the settlement of sturdy farmers now happily seated on it, from making their way directly to respectability and abundance."

*The means of the Colonists to obtain the comforts of life, and acquire property.*

The Colonists generally live in a style of neatness and comfort, approaching to elegance in many instances, unknown before their arrival in Africa. A family twelve months in the Colony, without the means of furnishing a comfortable table, is unknown; and an *individual*, of whatever age or sex, without an ample supply of decent apparel, cannot be found. *All* are successfully building houses, and



improving their premises. Every family has the means of employing from four to six native labourers, at an expense of from four to six dollars per month. On urgent occasions, individual settlers have advanced, repeatedly, for the publick service, produce to the amount of from 300 to 600 dollars. Mechanics receive for wages \$2 per day, and common labourers from 75 cents to \$1 75 cents. Their services are in great demand. A surplus quantity of rice is at present raised by the natives, and may be cheaply purchased. Several hundred tons of Camwood annually pass through the hands of settlers. The amount of ivory bought and sold during a year is estimated at from five to eight thousand dollars. Domestic animals, though not numerous, are on the increase. Fish are excellent and abundant. By a few drafts in the morning, a thousand pounds may be obtained weekly. On a given quantity of ground, the crop of rice is found to be double that of an ordinary wheat crop, and obtained with half the labour.

*The buildings and other works of construction.*

Fort Stockton has been entirely rebuilt, and in a very improved style. The new Agency house is nearly completed, and only waits to be finished with *American materials*. The Government House at the St. Paul's will soon be finished. A telegraphic communication is to be established between the two settlements, by means of signals from the cupola of this house and the flag staff of Fort Stockton.

A schooner of ten tons has been constructed by nine blacks, under the direction of the Colonial Agent, which visits once a fortnight, Rio Sisters and Grand Bassa; and freighted both ways, generally carries and brings merchandise and produce to the amount of from four to eight hundred dollars per trip. Two small churches have been erected, under circumstances of the most gratifying nature.

*Schools, &c.*

Five schools, exclusive of Sunday schools, have been supported during the

year, and still continue in operation. The children give evidence that they possess good mental powers. Should emigration cease, for a few months, to throw little ignorants into the colony, the phenomenon of a child of five years unable to read, would not, it is believed, exist in the colony.

*The Defensive Force of the Colony.*

The militia are organized into two corps: the artillery, of fifty, and the infantry, of forty men, on several trying occasions, have shown their soldier-like conduct. There belongs to the establishment 15 large carriage and 3 small pivot guns, all fit for service. The agent proposes to open a double battery on the height of Thomsons town, for the protection of vessels in the roadstead.

*The Religious Character of the Colonists.*

This is too flattering, says Mr. Ashmun, to the hopes of the pious friends of the Colony, not to be admitted without hesitation. The Sabbath is observed with strictness. The Sunday schools both for the settlers and natives, are well sustained, and attended, and productive of the happiest fruits; and several charitable societies, particularly for the tuition and bringing up of the native children, appear to have been undertaken in a truly Christian spirit. "During the latter half of the year, two commodious and beautiful chapels have been erected, each sufficient to contain several hundred worshippers. They stand on the confines of a once gloomy forest consecrated to the demon worship of the natives; and while they are beheld by Christians as new and joyful landmarks of the widening empire of the Son of God, are regarded by the neighbouring tribes as monuments of the incipient overthrow of their superstitions, and as prophetic beacons of its hastening dissolution." More than 50 persons have in the 15 months past, embracing nearly the whole young adult population, become the serious and devout professors of christianity. "The Colony," says Mr. Ashmun, "is, in deed and reality, a christian community. The Faith of the

Everlasting Gospel, has become the animating spring of action, the daily rule of life, and the source of ineffable hope and enjoyment to a large proportion of the Colonists. I have seen," he adds, "the proudest and profanest foreigners that ever visited the Colony, trembling with amazement and conviction, almost literally in the descriptive language of Paul, "find the secrets of their hearts made manifest, and falling down upon their faces, worship God, and report that God was with this people of a truth."

#### *Morals of the Colonists.*

Except for military offences, not a single individual of the Colonists has suffered imprisonment for a period of 22 months—profane swearing is held in abhorrence. Mr. Ashmun, however, expresses his regret that there has been too little punctuality in the payment of debts, and the moral force of a contract has been too little felt.

#### *Accession of Territory, and the Establishments connected with the Colony.*

The St. Paul's Territory has already become the residence of a number of families. A cession of country has been made to the Colony by King Freeman of Young Sestus, and a factory established there for the purchase of rice. A similar cession of territory has been made by the Chief of Grand Bassa. It is thought that settlements may be commenced at

both these places. Thus, the Society has jurisdiction along more than 100 miles of coast, and this obtained at a trifling expense.

#### *The relations of the Colony with the neighbouring Tribes.*

The just, humane, and benevolent policy pursued by the Colonists in all their intercourse with the native tribes, has given a great and increasing influence over them. We have practically taught them, says Mr. Ashmun, in the spirit of the parent institution, that one end of our settlement in their country, is to do them good. We have adopted sixty of their children, and are bringing them up as the other children, and have shown a tender concern for their happiness, and a sacred regard to their rights, and have thus given them a new and surprising view of the character of civilized man. Our influence over them, he adds, is unbounded. Thieves and other malefactors have, in too many instances to be recited, been voluntarily given up to the Colony for punishment. One of the most obvious effects of the Colony, has been to check the slave trade. We have, says Mr. Ashmun, I think I may confidently say, banished it from this district of the coast. Perhaps it is yet to be seen that the most barbarous of practices may be undermined by an influence as silent and unpretending as the persuasive power of Christian example. [Afr. Rep.]

## RELIGIOUS INTELLIGENCE.

### CIRCULAR

#### RESPECTING THE NEWTON THEOLOGICAL INSTITUTION.

*Boston, June, 1826.*

Dear Sir,

The undersigned, a Committee of the Trustees of the NEWTON THEOLOGICAL INSTITUTION, beg leave to submit to your consideration the following statements relative to the origin, present state, and prospects of the Seminary with which in the providence of God they are connected.

The origin of the Newton Theological Institution, may be dated from a numer-

ous meeting of ministers, and private brethren, from various parts of New-England, held in May, 1825, at the vestry of the First Baptist Church in this city. It was then resolved that the necessities of our denomination imperiously require the establishment of a Theological Institution in the vicinity of Boston, and the gentlemen present pledged themselves to use every suitable exertion towards the promotion of such an object. Brethren from all parts of the State addressed the meeting, and each one seemed most deeply impressed with the importance of such an institution to the interests of piety among our churches. As there was at



that time no other incorporated body to whom the management of the business could be immediately intrusted, it was left with the Executive Committee of the Massachusetts Baptist Education Society, to carry these resolves into effect.

The execution of this trust they assumed, and immediately took such measures as the providence of God seemed to direct, and the attainment of the object necessarily to require. The Rev. Irah Chase, A. M. late Professor of Languages and Biblical Criticism in the Columbian College, was appointed Professor of Biblical Theology. A site was purchased in the town of Newton about 7 miles from this city containing eighty-five acres on elevated ground, and commanding one of the most delightful prospects in this vicinity. Upon the land is a large mansion house, abundantly sufficient for the residence of a steward and twenty-five students, besides out houses and a large and profitable garden. This whole property was purchased for \$4,250, the expense of which was defrayed by the distinguished liberality of a few individuals in this city, and its vicinity. Since the purchase it has been necessary however to commence a series of alterations and repairs to render the house more suitable for its present design. These will cost not much less than the original price of the property, and will bring its nett expense to about \$8,000. Were it necessary here to remark upon the advantageousness of the terms on which these accommodations have been procured, we would state what is unquestionable fact, that the buildings in their present state alone could not be erected for the sum which has been given for the whole property, including eighty-five acres of most valuable land, and a large and well cultivated garden.

Whilst these arrangements were in progress, the Executive Committee of the Baptist Education Society, were aware that it was not the expectation of their brethren, nor was it consistent with the best interests of such a seminary, that its management should continue in their hands longer than was absolutely necessary. They therefore took early measures towards obtaining an act of incorporation. This act was passed February 21, 1826, by which the most distinguished benefactors to the institution, and others deeply interested in its prosperity in this vicinity and in New-England, were incorporated by the name of the Trustees of the Newton Theological Institution. Under their direction a course of theological instruction commenced in December, 1825, by Professor Chase, and several young men have already enjoyed its advantages.

Thus far has the undertaking already advanced. We would now proceed to

state what further seems necessary to enable the institution to justify the expectations and meet the wishes of an enlightened publick.

1. The trustees are in advance of their treasury for the fitting up of the building. This expense was absolutely unavoidable, for without incurring it the Institution could not have proceeded. More than \$3000 are necessary to meet this demand.

2. Buildings are necessary for the accommodation of a professor, or professors. These buildings cannot be erected for less than \$6,000.

3. Funds are necessary for the endowment of two professorships. The trustees do not contemplate at present a seminary which shall need more than two instructors. They do not consider a large Theological Institution desirable. But they believe that two Professors will be necessary as soon as their funds will justify their appointment. Nothing but an unwillingness to go beyond their means, has prevented their engaging an additional instructor. To this subject so intimately connected with the interests of the institution, they beg leave to direct the particular attention of their brethren, and of the christian publick in general. Unless funds are provided for the permanent support of instructors, the services of men suitable for the station cannot be secured.

4. Funds are necessary for the general purposes of the institution. On this part of the subject it is proper to remark that it is the intention of the trustees to proceed upon a system of most rigid economy. It is intended that the students shall labor upon the farm attached to the institution under the direction of the professors, and it is believed that in this manner considerable may be done towards lessening its expenditures. But still it must be anticipated that the greater part of those who will enter will be beneficiaries. It is therefore feared that unless some funds be raised, at least for assisting in their support, all our other labors will be unavailing.

Besides this, funds to a considerable amount are necessary for the establishment of a library. In such an institution as this, books to a very considerable number are absolutely indispensable, both for the use of the instructors and the students. For these also must the trustees look entirely to the benevolence of the christian publick.

In addressing this letter to you, Sir, we deem it unnecessary to expatiate upon the importance of a well educated ministry. The necessity of a place of Theological education, for our younger brethren, who are now every year graduating at the various colleges of New-England and New-York, is too evident to require a remark. In obedience to what seemed



the wishes of their brethren, the trustees of the Newton Theological Institution have commenced the undertaking, and have made in it such progress as has been stated. Many of them have contributed liberally of their substance, and some have already done to the extent of their present ability. For assistance they look to their brethren. They beg that you Sir, will give this subject an early consideration; and assure you that whatever influence you may exert in its behalf, or whatever you may contribute in money or books, will be gratefully received, and faithfully and economically appropriated.

LEVI FARWELL, }  
NATHANIEL R. COBB, } *Committee.*

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NATHANIEL R. COBB.

AMERICAN SUNDAY SCHOOL UNION.

The second Anniversary of this excellent Institution was celebrated, on Tuesday evening, the 23d of May last, in Philadelphia. The meeting commenced at half past seven o'clock, Alexander Henry, Esq. President of the Society, in the chair. The throne of grace was addressed by the Rev. James Lauric, D. D. of Washington.

The following hymn, written for the occasion, by W. B. Tappan, was then sung.

If this low vale of strife and tears  
Were never sunned by Mercy's beam,  
Where gladness now, O God, appears,  
How dark would thy creation seem!  
Reveal'd in splendours was thy name,  
When morn her banners first unfurl'd;  
Yet lovelier is the light that came,  
Shedding redemption o'er a world.

To this high impulse man has bow'd,  
And frigid hearts have learn'd to love;  
The fierce are humbled; on the proud  
Sits meekness like a peaceful dove.  
Now are the mighty of the earth  
Workers with God—now hoary age  
Pants to partake the second birth,  
Now children are his heritage.

Earth has a theme allied to heaven,  
And joys like those that linger there,  
When to these lispng ones is given  
The artless eloquence of prayer;  
They waken too, a trembling string.  
While holy rapture warms and thrills,  
With hymns as sweet as seraphs sing  
Upon those everlasting hills.

Our hearts rejoice—our bosoms glow—  
This hour what cheering visions rise!  
These children nurtur'd thus below,  
Shall swell the assemblies of the skies.  
Glorious will be his diadem,  
And songs and ecstasies unknown,  
Who forms for God one beauteous gem,  
To sparkle on the eternal throne!

From the Report, it appears that in connexion with the Union there are 400 auxiliaries, 2131 schools, 19,298 teachers, 135,074 pupils. Since the last anniversary, 468 teachers, and 532 scholars are reported to have become hopefully pious. About 42,000 scholars have been added to th Union since the last anniversary. The number of pupils now connected, with all the Sabbath Schools in the world, is estimated at 1,080,000.

EVANGELICAL TRACT SOCIETY.

THE Evangelical Tract Society held its Annual Meeting in Boston, on the 30th of May last. Amongst the other business transacted, a vote was passed to become auxiliary to the American Tract Society, at New-York. The annual sermon was delivered in the evening at the Meeting-house of the Rev. Mr. Sharp, by the Rev. Charles Train, from 1 Cor. ix. 23.—"And this I do for the gospel's sake, that I might be partaker thereof with you."

CORRESPONDING SECRETARY OF THE BAPTIST BOARD FOR FOREIGN MISSIONS.

At a meeting of the Baptist Board for Foreign Missions, held in Boston on the first of June last, the Rev. Lucius Bolles, D. D. of Salem, Mass. was unanimously requested to devote the whole of his time to the concerns of our Missions, in case he could make satisfactory arrangements with the Church and Society of which he is Pastor. One of the officers of the Board was directed to address a letter to the church on the subject, explaining the views and feelings which dictated the aforesaid request.

We are happy to inform our readers, that notwithstanding the very strong attachment which existed between Dr.

Bolles and his people, "after making the proposition a subject of prayer and deliberation, this Church and Society have given their consent that he accept the appointment of the Board, and enter on its duties as soon as circumstances will permit. A vote to that effect has been passed unanimously by the Church, and by the Society."

It would have too much the appearance of personal feeling were we to state our reasons for being gratified at this event. But we may be permitted to say, we are confident that, with the blessing of God, this arrangement, will be highly conducive to the prosperity of our Missionary operations both at home and abroad.

**ORDINATIONS, &c.**

In March last, Mr. James Tozer, of Miramichi, N. B. and Mr. Gilbert Spur, of Wakefield, in the same Province, were set apart to the work of the gospel ministry. The brethren who officiated on the occasion, were Messrs. R. Scott and David James, both of whom are in the service of the Baptist Missionary Society of Massachusetts.

**MEETING HOUSE OPENED.**

June 8, last, a neat and commodious Baptist Meeting-House was opened in Salem, Mass. Mr. Leonard commenced the services with prayer; after which, select portions of Scripture were read by Rev. G. F. Davis, of South Reading; Rev. Dr. Bolles offered the Dedicatorary Prayer; Rev. Mr. Sharp, of Boston, preached on the occasion, from John iv 24—"God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth." The nature and advantages of spiritual worship were explained and described by the preacher at considerable length. Rev. Mr. Drinkwater, of Danvers, made the concluding Prayer. The circumstances under which a Second Baptist Society has been organized in Salem are of a very gratifying character. The Church and Society under the pastoral care of Dr. Bolles had become so large, that their place of worship could not contain all who wished to assemble with them. They have therefore, in a spirit of Christian unanimity, and with a sacrifice of personal feeling, which reflects upon them great honour, erected another spacious house; and although they have now be-

come two bands, yet we are assured that the prospects of growth and prosperity to both Societies are peculiarly pleasing.

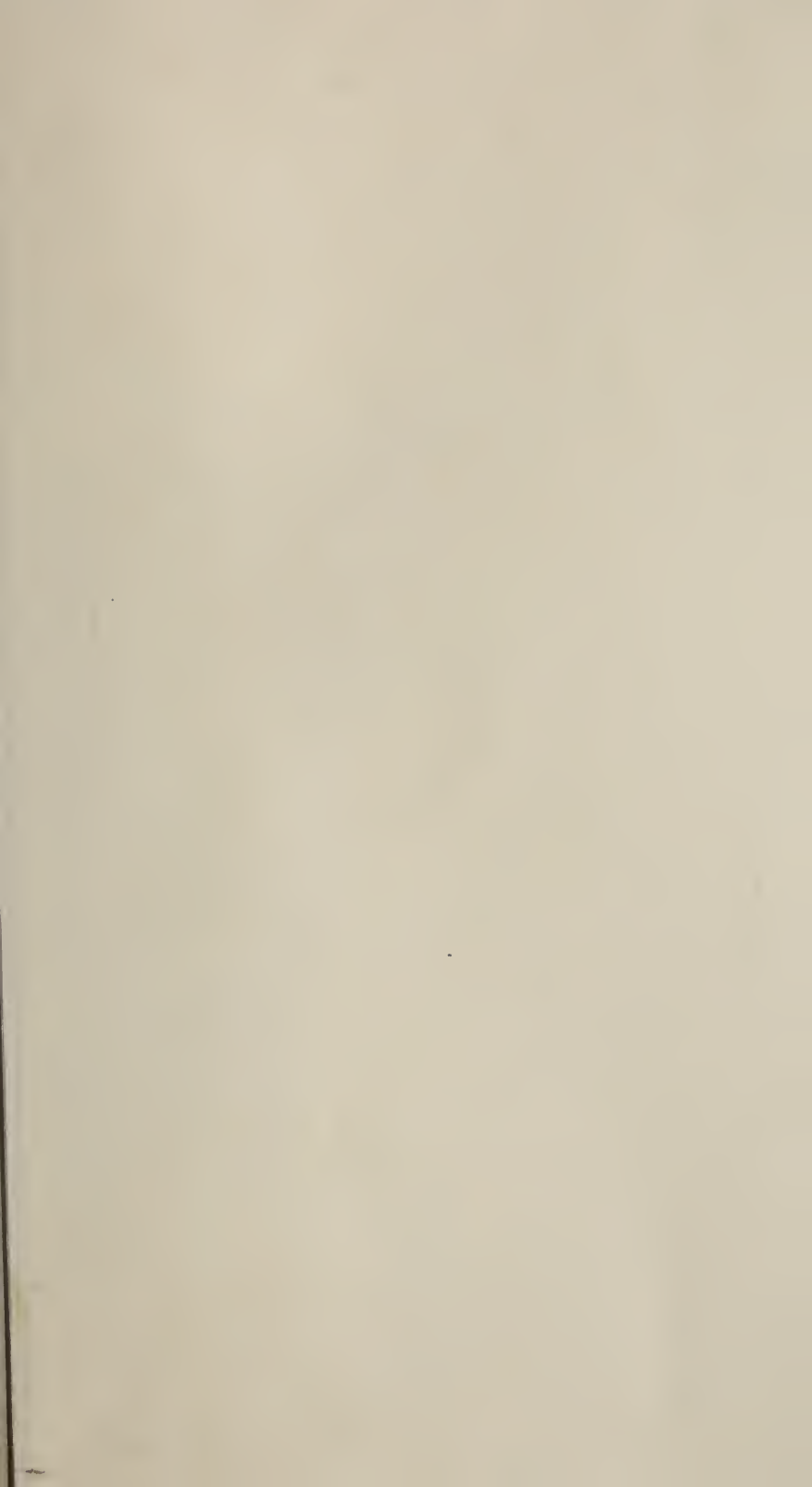
**INSTALLATION.**

On Thursday, the 11th May last, Rev. BASIL MANLY was installed Pastor of the Baptist Church in Charleston, South Carolina. The Rev. Mr. M'Dowell of the 3d Presbyterian Church, made the introductory prayer, the Rev. Mr. Ludlow, Pastor of the Georgetown Baptist Church, delivered the Sermon from Gal. vi. 14. The Rev. Mr. Wyer, of the Savannah Baptist Church, delivered an appropriate Charge to the Pastor-elect, and the Rev. Dr. Palmer, of the Circular Church, the charge to the Church and Congregation.

*Account of Monies received on Account of the General Convention.*

1826.	
May 26.	For the support and education of Elizabeth Green, at the Valley Town Station, being the fourth annual payment for that object, 30,00
	"the education and support of heathen children in India, to be appropriated at the discretion of the Board, - - - - - 50,00
	"the translation of the scriptures in India, - - - - - 80,00
	"education of Indian children in the U. States, - - - - - 100,00
	"Spread of the gospel among the Indians in the U. States, - - 70,00
	dol. 330,00
June 14.	Received the above from "A friend to Christianity."
June 14.	From the Albany Miss. Soc. by Rev. Lewis Leonard, through Rev. Francis Wayland, Jr. - - - - - 30,00
	"Bap Fem Miss. Troy, Soc. for Bur. Mission, by Rev. F. Wayland, Jr. - 10,00
	"Charles Street Fem. Sewing Soc. Boston, for the support of an Indian Female by the name of Ann Sharp, - - - - - 20,00
	"Do. do. of an Indian Female by the name of Sophia Oliver Lincoln, - 20,00
	80,00
	"a friend of missions earned by his 3 little daughters in the year past, it being one half cent per day, for Indian Missions by Rev. B. Jacobs, 5,48
	"Mr. Cotton Owen, Portland, by Rev. T. B. Ripley, - - - - - 2,00
	"females in Warren, Maine, friends to Missions, - - - - - 2,00
	"a friend at the Vineyard, - - - - 3,65
	"Mission Box, collected at prayer meetings, Danvers, - - - - - 4,25
	"two female friends in Franklin County, for Carey Station, - - - 8,00
	"Mr. Day, Treas. of the Damasotta Aux. Soc. - - - - - 52,00
	"Mrs. Mayhew's Mission Box, for Carey Station, - - - - - 5,00
	82,38
	dol. 492,38
	H. LINCOLN, Treas.

We are gratified to state to our readers, that the London Courier of the 15th of May last, contains an official statement of the TERMINATION of the Burmese War.





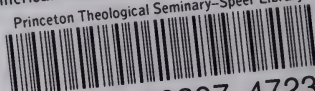




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